Lester Levenson Beingness

[Speaker 1] (0:00 - 0:02)

I don't know what to talk about.

[Speaker 6] (0:04 - 0:35)

Let's start on this dream delusion that we're walking around in all the time. I keep thinking, son of a gun, if this is a dream delusion, then what am I doing this for? And I have all sorts of questions that keep coming to mind.

Why, if I'm dreaming this, what the son of a gun am I dreaming that's an effort program? And then I keep thinking, well, when am I going to wake up? And I don't even wake up when I go to sleep, so I don't know, waking up, what it means.

[Speaker 1] (0:37 - 1:07)

Or, why not dream just what you want? You know, angels and... You know, that's the basic difference, I think.

Before and after. You people think I'm seeing the same thing you're seeing. It's not true.

And no matter what we do together in the shop, I never see what you see. This is queer, isn't it?

[Speaker 6] (1:10 - 1:12)

I'd rather see what you see than what I see.

[Speaker 1] (1:14 - 2:17)

Please, be my guest. But why don't you see it? After all this time, you've had a direction pointed how to go all the way, and none of us have really gone all the way.

We've all gone to the place where life is nice and easy, comfortable. We're satisfied, but not totally, but satisfied enough not to go all the way. Is it that what I promised would be there isn't enticing enough?

I guess it wasn't made promising enough, was it? Why should you go all the way?

[Speaker 10] (2:17 - 2:27)

I'd like to go all the way, but it's always over the next hill. I get to this point and it's not there, then I get to that one and it's not there.

[Speaker 1] (2:27 - 2:48)

Not really, it's right where you are. Over the next hill is where it ain't. Right where you are, where the eye of you is, is where it is.

See, everyone is infinite, all-powerful, all-knowing, right now.

[Speaker 6] (2:50 - 2:52)

How come we don't know it easier?

[Speaker 1] (2:53 - 7:20)

Yeah, how come? That was a good question. Well, what is the answer?

I say certainly not to, because once you do, you'll never ever have a moment of unpleasantness ever, ever again. It's impossible to be unhappy. And if there is a problem, it's just not showing how happy you are.

What's wrong with that? Why don't we do it? I would say you don't believe me.

You don't believe it. You don't believe that you have no limits. You don't believe that life can be every second ecstatically happy.

You don't believe that it can be totally effortless. You don't believe that you can do things mentally, even build apartment houses mentally, like that. Now, if and when you find out, you're not going to do it because the others of you would be too shocked.

And so as not to impose upon them, if you do it, you do it in your privacy, so to speak. But what's wrong with that, mentally doing things? I'm really asking, why don't we want to go all the way?

And I'm saying if we do want to go all the way, we do it. We all have exactly what we want. We all have the sum total of our thinking.

I think we as a group accept that. So again, why don't we go all the way? What's bothering us is that we're afraid we're going to lose the body.

We're going to lose our homes. We're going to lose our families. It doesn't happen that way.

I'll brag to the point that I'll say I did go all the way. I still got a body. I'm still here.

And I got a big, big, bigger family now. Really hundreds. I didn't lose anything.

I got more. You don't disappear. The happiness gets more and more intense the more we move toward total freedom.

Until it reaches a point you just can't contain it anymore. And then you resolve it into a

very beautiful peace that is never ever again disturbed. And that peace is really far more delicious than that intense joy was.

And then when you choose to be in the apparent world, you'll never ever lose that background that you feel all the time. And you can do anything in a world. You can act angry, scared, poor, rich.

You can do anything you want. You don't disappear. The world can never, never touch you again because you see the truth.

Now I can't help always see this world just the way you see a moving picture of this world. So when I hear about Vietnam and killing and so forth, it's really the same as it is to you when you're watching a moving picture that has a story in it that there's a war going on and people are being killed. Why don't you come along?

[Speaker 6] (7:21 - 7:31)

I'm not strong enough to just say, well, this isn't it. I'll do it the other way. Because then I cross my fingers and I say, what if it doesn't work?

[Speaker 1] (7:32 - 7:35)

You expect it not to work if you say that.

[Speaker 6] (7:35 - 7:46)

Yeah. But that's where the hang-ups are. Maybe it's the lack of faith.

Not that it hasn't worked for you, but whether it'll work for me.

[Speaker 1] (7:46 - 9:04)

Right. You don't take the direction. You look at it and stand still.

Get to the place where no one and no thing will disturb you. Would have taken you all the way. Be totally selfless.

Totally selfless? Be interested only in others. Have no interest in you yourself.

If we would be totally selfless in our behavior every day, act not for ourselves but for the other ones. Try to help them get what they want. Do what they want you to do rather than what you want to do.

This would do it rapidly. I'll give you another one. Get to the place where you have no more desire.

Keep letting go of desires until there are no more. That's it. If anyone would carry that

through until there's no more desires.

And it's just letting go of them as they come up. You go to the top.

[Speaker 6] (9:09 - 9:42)

But why haven't we used these things? That's what really I'm earnestly trying to decide for myself. This is ridiculous.

All this intellectual knowledge that I've acquired and what little I've actually done with it. It's alarming. What will this do?

How many people have their own private master in their family? And then you've given us all this stuff and then I say, well, it's my responsibility what I do with it. Why haven't you?

[Speaker 1] (9:42 - 10:48)

Your private master is you. And is in your family. Oh no, it's you.

On your stuff there. Now this is important. Your private master is you.

When you see what you are, you'll see no more otherness. You'll see everyone as you. That's the way you're approaching it, with squinty eyes all the time.

You won't look at a full view wide open. Because you're afraid you're going to lose something. You're afraid you're going to lose your body, number one.

[Speaker 6] (10:49 - 10:51)

Well, not consciously I'm not afraid.

[Speaker 1] (10:52 - 12:36)

No, but it's subconscious and it's effective. You're afraid you're going to disappear. So what you have to do is to dig down within, pull it out on a table and see it.

Once you see it, you'll naturally let go of it. You're really afraid you're going to lose your personality, your individuality. And the individuality is something you'll never, never lose.

It's with you through eternity. The I that I am never, ever is lost. What happens, we just expand it to include more and more until it includes the entire infinity.

But I say you're afraid, you're afraid of losing yourself, your body, your mind, your family, your business, all your little things. You're afraid you're going to lose them, subconsciously. And if you were conscious, you'd laugh at it and you'd be a fully realized being.

Because you're afraid if you do, you're going to disappear. Does anyone feel that, that you'll disappear if you go all the way?

[Speaker 15] (12:38 - 12:41)

No. That's exactly what you have to do. No.

[Speaker 6] (12:43 - 12:45)

That's truth in reverse, Bob.

[Speaker 1] (12:45 - 17:11)

You actually do lose your mind and then you struggle like hell to reestablish it so you can communicate. It's far more difficult to reestablish the mind than it was originally to let go of it. Because the mind itself is such a clamping down of you.

You don't want to come back to it. But you will. You'll start thinking again.

And the only difference in the before and after picture is now you're thinking through compulsion, motivated by subconscious thoughts. In the after picture, there is no more subconscious mind. So every thought is a totally free thought.

If I think walking up the stairway and you think walking up the stairway, it's the same thing. But in my behavior I'm free only because I've undone the subconscious mind. It doesn't motivate me anymore.

Whereas you still have subconscious thoughts motivating you, actually enslaving you into being very limited. I never used to talk about the miracles much, did I? See, I'm more back in the world now than I have been in the past 18 years, 17 years.

So I can brag more. I don't feel as though I'm imposing on you now as I used to feel if I were to talk about miracles. But when I first moved out to Sedona by myself, everything was done by thought.

I just sat. And whatever I thought would be, I might have told you, it even happened with others. I must have told you about that teleportation incident.

This one was a cute one because it involved two others. One who was accepting of this path and a third one who was totally non-accepting. This fellow Dimitri, son of Tony, you all know Tony, wanted to come up to Sedona from Phoenix and asked me if I would take a walk with him.

And I said, yes, when you come up I will. The day he came up I was physically exhausted for no reason at all except I felt that way. We started walking and naturally he would choose a path going up a hill.

We walked a few miles uphill, it was Francis, Dimitri, and I. And when we got to the top, the end of our trip, I said, okay, let's drink the water now. I told them not to drink until we get up to the top because coming down is easier than going up and once you start drinking water you want more and more and more.

So we only had a pint of water for three of us and we drank it up. Then we started walking down. We walked only a short distance and we were thirstier than before we drank that water.

And we had a little tiny bit of water, maybe an eighth of an inch of water in the bottom of this canteen. But the three of us were thirsty and I let go and I feel everything is perfect. You want a drink, Francis?

Sure. There were small cups. There was a small cup.

We put it over the top of the thing. I gave Francis a drink, Dimitri, I, we kept drinking. We each had seven drinks until everyone was satiated.

I looked back in the thing, the same amount of water was in there as was originally, just about an eighth of an inch on the bottom of the canteen.

[Speaker 15] (17:12 - 17:12)

I just thought.

[Speaker 1] (17:16 - 22:37)

Then we took some more steps and I felt as though I couldn't walk anymore. And I just let go and I said, well, there must be a better way. And I said, well, of course, everything is perfect.

And as I said perfect, we, the three of us, had one step up there and the next step was down on our grounds with Quarry Hill between my house and where we landed. So as not to make it obvious to Dimitri, Francis caught it and said, Lester, we teleported. I said, oh, you're crazy, Francis, and you're imagining it because Dimitri's mind was, he had a frown and a consternation.

His head was hurting him. And so I had to say, it's your imagination, Francis, and I shut her up. And we went back, I went back to the ranch house and the two of them went to the cottage.

The next day when Francis came in, I wasn't sure that she knew because it's so smooth, it's so perfect. This is the point I want to make. When you're in tune, everything is perfect.

Dimitri doesn't know that it even happened. Francis knew. When she came back, I said,

what made you think we teleported?

And she laughed again. She said, don't you remember on the way up, Dimitri and I were collecting rocks and in several places we put it on the left-hand side of the road. See, the road was cut into the side of the hill.

And I wanted to pick up those rocks on the way back and we bypassed every one of those places. Now to do these things, it's a mere effortless thought. You let go and you have a thought with no push, drive, or anything to it.

It's the easiest thought you could have. And it happened. Now when I first moved into Sedona, into the ranch, I was living this way all the time.

I couldn't see it. To me it was so natural. Whatever I thought I expected is just as natural as the way everyone lives.

Now it's really meant for us to live that way. Although if we did it in our present society, we wouldn't fit in very well. So when you see these things, it doesn't matter.

So you go the way of people. Miracles are just this dream world shortcut. And miracles don't necessarily mean spiritual development because the majority of people in the universe use these things.

They use them on other planets. And they're not spiritually advanced. It's their way of life.

They think things and things happen. On some planets they'll have in-between states where there's calculators, computers, and they feed some of the data in like we do, and some of it they feed in mentally. They're in the in-between state.

But the easiest way to live is purely mentally. Mentally do everything. You people should be able to do all this.

Why don't you want to? Why do you want to do things the harder way? I think it's because you're afraid you're going to disappear.

I'm saying, look, I did these things. I got a suit and a tie on it, and I got a body here. I didn't disappear.

I'm trying to entice you. When I first moved in with the trailer, someone said, how often do you change the, refill that little butane bottle? I said, every month.

I said, gee, it was eight months ago. That's how I put gas in it. When I was trying to show Frances how to conserve water, I let her fill my 55-gallon drum, out of which I took a shower every morning and took care of all my needs.

And the reason why I wanted her to take care of it, I wanted to show her that you can live on five gallons a week. But I lost track of time. And when I brought it to her attention, she laughed at me.

I think it was four or five months I let go by before I mentioned it to her. And so I kept using water, and my tank wouldn't empty out. If I remember right, when we opened it, it was still full after using it for months.

It never would have emptied out if I had not let go of it. Undone it, undone it.

[Speaker 13] (22:37 - 22:39)

You thought again about being a limited thing.

[Speaker 1] (22:40 - 22:57)

No, I choose to live like people live. Because if I live that way, I'm out of communication, I scare people. I'm telling you, it scares people.

[Speaker 6] (22:57 - 22:59)

If Mark was the vice president, it would probably be fine.

[Speaker 1] (23:02 - 23:09)

See, when I first hit it, I was in New York City. Now, quite a few people wouldn't come near me because of these things happening.

[Speaker 6] (23:10 - 23:12)

Maybe it's because you didn't use any water.

[Speaker 10] (23:13 - 23:15)

Ha, ha, ha.

[Speaker 6] (23:21 - 23:26)

Isn't he clever? Not fair. I would have done something about it.

[Speaker 1] (23:27 - 24:23)

He's right. Not only did I do it without water, I did it without food in New York City. It's just a thought.

You can take your energy directly. What's wrong with all these things? Why won't you take them?

They're yours. I'm trying to bribe you now. Look at the difficulties you go through to make a living.

To all of us. On the other planet, they don't work for a living. They let nature serve them.

That's why they can zoom from there to here in one second.

[Speaker 13] (24:24 - 24:29)

That's true. I work for the fringe benefit. Can you guarantee fringe benefit?

Ha, ha, ha.

[Speaker 1] (24:30 - 25:20)

I think we're all on the fringe because we're really objecting to all these limitations. Aren't we kind of fringy people today? But I do think it would be a good thing for you to work on to ask yourself, why don't I go all the way?

Why don't I take things directly, just by the thought for it? Why don't I express my total freedom? And maybe the answer will come up and you'll see what you're doing to hold yourself down.

[Speaker 16] (25:43 - 25:44)

That's true.

[Speaker 1] (25:44 - 26:14)

Your habit of thought runs you. This is what I'm saying. But the way to undo all habit of thought, which is subconscious mind, is to see what you are.

Take a full look at yourself. And you, by looking at yourself fully, you will automatically scorch the entire mind.

[Speaker 12] (26:16 - 26:23)

This is what you do. Tell us a little more about scorching that mind, which I have found out.

[Speaker 1] (26:23 - 27:57)

See, you got a realization just recently that the one who's going to do it is you. Right? And yet you didn't carry through on it.

With that realization, you could have gotten quiet and said, yeah, only I can do it. And look at me. Boy, I am infinite.

And with that infinite power, you just pass your hand over the mind and it's finished. It's just a mental wipe-out, which you do. And that's it.

And how long it takes? Less than that. Less than a second.

When you get your realization, it's instantaneous. You play around with a little bit less limitation, a little bit less limitation. This goes on and on, year in and year out, until you decide to let go of the whole thing.

Then you've got full realization. It really comes instantaneously when it comes. You really will it.

See, will is your power. You turn on your will so strongly you just undo the whole mind. And that's your only enemy, the unconscious mind.

[Speaker 6] (28:00 - 28:12)

This just doesn't make any sense at all. It's just like you're handing me all the money in the world and say, here. And I'm sitting there and saying, why don't I take it?

Yeah. What's wrong with me?

[Speaker 1] (28:12 - 28:26)

What is? That's the big question I'm presenting. What is wrong?

I know you all believe that this is possible. Otherwise you wouldn't have listened in the first place.

[Speaker 14] (28:26 - 28:28)

The intellect is in the way.

[Speaker 1] (28:29 - 28:33)

Well, why not wipe it out? This is it. Well, why not...

[Speaker 14] (28:34 - 28:35)

I don't have intellect.

[Speaker 6] (28:38 - 28:40)

Is that the apathetical dumb or the...

[Speaker 14] (28:41 - 28:42)

I don't...

[Speaker 1] (28:42 - 30:33)

The intellect is the mind. It's the mind we have to undo. We have to see that we're not the mind.

When we see we're not the mind and it is out there, then we just make it ineffective. Just like that. That's the way you'll do it.

See, I always think that way. I myself, I never ever move. Honest.

So help me God. I never ever move. But I'll send Lester and this body around and make it appear to be doing things.

Now, after I got the realization, it took me years before I could use the word I. People would laugh at me. I'd talk about Lester.

I'd talk about him. And sometimes I'd say it. Lester.

Lester he. I couldn't, even though I was being corrected every time, I couldn't say I. Why?

I was not this thing. I could talk about this thing, but the conviction was so obvious and glaring. I couldn't say I was this thing any more than you could say you were the floor.

Or you were your car. Your car carries you around. This might be a better illustration.

You're driving around and would you call yourself the car? The same way you'll look at this body sometime. This is a car case.

Carcass. I say you're silly not taking all that money, Ken.

[Speaker 6] (30:37 - 30:39)

I think there's a stronger word than silly.

[Speaker 1] (30:41 - 31:45)

It's really stupid. He made me say it. He made me say it.

It's so stupid to go through life with anything but extreme contentedness and joy and peace and loveliness every moment when that is your natural state. And it takes no effort to be what you are, but it takes extreme effort to be what you are not. A body with limitations and troubles and sicknesses and needing this and needing that takes effort to be what you're not, but to be what you are takes as much effort as you women need to be female, as much effort as you men need to be male.

It takes no effort to be what you are, and yet you persist in using effort to be what you're

not.

[Speaker 6] (31:46 - 32:05)

It's really stupid. Well, I persist in using effort to try to be what you... I keep working at this thing of being effortless.

Does that make sense?

[Speaker 1] (32:06 - 32:06)

No, does it?

[Speaker 6] (32:07 - 32:08)

Not to me.

[Speaker 1] (32:08 - 32:10)

Right. There's something wrong there.

[Speaker 6] (32:11 - 32:12)

What did I say?

[Speaker 1] (32:12 - 32:20)

You're using effort in trying to make yourself effortless.

[Speaker 6] (32:20 - 32:21)

Yeah.

[Speaker 1] (32:21 - 32:49)

Impossible. You can't go up by going down. It's a contradiction.

You've got to stop using effort. You've got to let go and let be. That's what they mean by let go and let God.

You're it. You're the God. Let go and let yourself be.

[Speaker 6] (32:51 - 33:06)

If I could arrive at the dreamer instead of the dream, then I'd have it made. That's what I've been trying to think. Where's the dreamer?

Whose dream is it?

[Speaker 1] (33:08 - 36:16)

The truth is it's the dream dreaming the dream. But to make it a little more intimate, I, the infinite being, am dreaming that I am a limited body. Now while you're in that night dream and you think you're a body in that night dream, it persists, that body, if you don't wake up.

And the body's real. The same thing with this waking state. We're dreaming we're bodies.

We have to wake up to the fact that we are infinite. We have to stop dreaming that we're bodies, that's all. Stop dreaming.

Let go. Let be. Surrender is the word.

If we would surrender this moment, that would be it. Not I, but thou. Not my will, but thy will.

What will be, will be. This is surrender. We could do that.

Right now, that would be it. But no, we've got to be a busy body doing something. That's an excellent way to look upon the body as a robot.

That's what it really is. There's an automatic pilot on the body called the subconscious mind. We've said that every subconscious thought at one time had to be conscious.

And so it's like an automatic pilot running the body, running things. We have lost sight of the fact that we set it on automatic, and we don't even know that we've done it, except that we're being told that we've done it. But I think we've all seen how we automatically run ourselves through our subconscious mind.

And I'll tell you something else. If you believe me and what I've said so far, you'd go home and you'd forget everything and you'd sit down until you saw this. Because this would give you everything, just for the thought.

If you believe me, you'd go home, determine to sit until you see this. And if you did that, you'd see it. Just like Buddha did.

He could have left his throne and fortune, sat under a tree, wouldn't get away from there until he saw the answer, and he saw the answer. When I say believe, you do believe it, but not nearly enough. If you believed it enough, then you'd go home, and you wouldn't get up until you saw this truth.

And you know how long it would take you? No time, really.

[Speaker 2] (36:21 - 37:26)

Do you want me to talk on karma? Well, karma means action, the Sanskrit word, and it's the law of compensation. Whatever we give out comes back.

That which we sow, we reap. It's a natural law, and it's absolute, so to the last ounce. But the main thing to know about karma is that it's created in the thought.

It doesn't matter whether we carry out the deed or not. The thought sets the seed for the reaction in the future. This is what Christ meant when he said, a man who thinks has lust in his mind has committed lust or something.

[Speaker 1] (37:31 - 37:43)

But there's no end to karma because you can't work it out. As you're trying to work out one piece of karma, you're creating the exact same thing for the future.

[Speaker 2] (37:46 - 37:49)

To every action there's an opposite and equal reaction.

[Speaker 1] (37:49 - 37:54)

So it's really impossible to work out karma.

[Speaker 2] (37:56 - 38:18)

This is a mistake that, I guess, most of the metaphysical world makes. Well, does the saint quit making karma? No.

He quits karma. He quits karma. To put it in a better way, he transcends karma.

[Speaker 1] (38:20 - 38:37)

See, karma is a thing of the body-mind, action-reaction, right? When you know you are not the mind-body, you are no more subject to karma. It has no effect upon you anymore.

[Speaker 2] (38:47 - 38:50)

You are no more this body.

[Speaker 1] (38:53 - 39:16)

You become the all. To put it another way, you become the beingness only of the body. You become the essence of the body.

Take the concept of beingness, I am.

[Speaker 2] (39:18 - 39:29)

Does that imply body? It shouldn't.

[Speaker 1] (39:31 - 39:46)

The way I'm using it. See, beingness... Your beingness is not your body, right?

That beingness is the real part of you. The body is a mental creation.

[Speaker 2] (39:50 - 40:34)

When you know you are beingness, as it really is, you see yourself as all beingness. Beingness has no action in it. It just is.

Only. So, when you recognize that your real state is only being, there is no more action and reaction. There is no more karma.

I'd have to really understand this to tell you better. It's brilliant. All right, that's from the top.

[Speaker 1] (40:37 - 41:05)

The right thing to do is to recognize you are not subject to karma. From that moment on, it doesn't touch you. Now, in the illusion of being a body, there is, in this illusion, the action and reaction.

That can be modified by consciously doing good.

[Speaker 2] (41:07 - 41:09)

We reap only good.

[Speaker 1] (41:12 - 41:53)

And when bad is done unto us, we don't react with bad, but we react with good. So, in the future, we have only good coming at us. Now, this is good, in that it allows one to be more in equipoise.

It allows one to meditate better, contemplate better, to better see one's real self. If we have nothing but bad karma affecting us, the body is sick and we can't pay the rent, it's not easy to keep our eye in the right direction.

[Speaker 2] (41:55 - 42:46)

When the physical world is easy to us, then we can better contemplate. But not necessarily so. When life is too easy, that's a disadvantage, because almost everyone is directed into the right direction through adversity, through wanting to eliminate pain and sorrow.

So, to sum it up, we should transcend karma. And if we can't, we should try to change bad karma into good karma. Now, karma can be worked out mentally, it doesn't have to be worked out physically.

[Speaker 1] (42:48 - 43:09)

If we could take all our bad thoughts from the past and bring them to consciousness, we could then change every one of them, and we'd have no bad karma. Thinking determines. If you have a consciousness of poverty, even what you have is going to be taken away from you.

[Speaker 2] (43:11 - 44:37)

If you have things, it's because you have a consciousness of abundance, and you keep getting more and more and more. When the depression hit, in spite of the thirties, some of the millionaires who lost everything came back within a year or two, because they had only the consciousness of abundance. Well, how about karma and nonviolence?

How far can you take nonviolence? You should, as far as you can, take it. Every time I hit you, I'll be hit.

Every time I oppose you, I'll be opposed. It's better to have someone beat you up, if you can have the right attitude. See, attitude is the most important thing.

It's not what you do as much as what your attitude is. You see, if I have nothing but love, and I strike you, by the way, this eliminates karma.

[Speaker 1] (44:40 - 44:45)

If there's no emotion, if there's only love in the act, it's not karmic.

[Speaker 2] (44:48 - 48:41)

Of course, love has to be the love with a capital L. See, nothing but nothing happens to us that isn't caused by thoughts prior to that act. Thoughts in our mind.

This is something, of course, you're going to have to realize on your own. Once you see it, then you'll be convinced that nothing happens to us that we don't cause in our own thinking at some time prior to it. No one dies without consciously setting that.

And even when you're very damaged physically, you make a decision to leave the body. You say, oh, I can't handle it anymore. To heck with it.

You'll leave it. On the battlefield, men running sometimes have their heads taken off and they keep running. Did you hear this?

Yeah, averted legs also, boys. Fellas would walk around with no legs from here down

until they realized it and then they fell over. I was told of incidents of bodies during charging.

Their heads would go off and their bodies would keep running. It's because the individual operating that body won't let go. You can operate your body from outside of it, but then they reach a point where this is ridiculous.

I can't keep this body going without the head. And then they leave it and the body falls over. But everything happens in accordance with our thinking.

We've been dying. You don't have to age. You don't have to die.

But we have been convinced of this over the last hundreds of thousands of years that we must age and die. And so we do. The moment you decide to get out of this silly round of physical bodies, you're out of it.

There are many mansions far more beautiful than this physical body. Yet all the bodies look alike. They look like this.

And astral to astral is physical. Say that again. Astral to astral is physical.

If you and I were in astral bodies and we started punching each other, it would be just the same as punching each other in the physical body. In most of the universe, bodies don't grow old the way they do here. They keep them youthful.

In the astral realm, they also keep them youthful. Everything is by choice. We leave by choice but unconsciously.

We unconsciously do the leaving whereas a master does it consciously. And because we do it unconsciously, we have to come back until we learn how to consciously leave the body.

[Speaker 1] (48:45 - 48:47)

Then we don't have to be born anymore.

[Speaker 2] (48:51 - 52:07)

Move up into so-called heavens. And what is heaven to us, to those in it, isn't heaven. It's all relative.

The only full satisfaction is when we return to the infinite beingness that we are. That's the full satisfaction. As long as we have the least amount of separation from the all, and the body implies that, we will never be fully satisfied.

This whole thing of looking for happiness is looking for that infinite being that we are. So we're never fully happy until we discover the fullness of our infinity. How?

The method is simple, but not easy. The only thing that's beclouding our seeing the infinite being that we are is a thing called mind. The mind is a thing that we create in order to separate ourselves from the all.

First we get the concept, I am a little bit separate from this infinity, the all. Then, in order to reflect a separateness, you have to set up I and other than I. And then you have to relate the partly separated being that I am to the thing I'm separated from, and that's mind.

So the way back to seeing the infinity that we are is to take away the cloud of thoughts. Every thought is a concept of limitation. When the mind is still enough, that infinite being that we are right now, and always have been, becomes self-obvious to us.

The mind is just like a tremendous noise covering up this infinite being that we are. So the only way, now this is a word that most people don't like, if there's any place where we can apply only, the only way of recognizing God, the infinite being that we are, is to still the thoughts.

[Speaker 1] (52:07 - 52:08)

And that's where it is.

[Speaker 2] (52:09 - 57:18)

It's right behind the thoughts that it becomes obvious. Now the more we still the thoughts, the more we're capable of seeing this. The more we see this, the more we will undo thoughts.

And someday we just drop the whole nonsense of thoughts, mind, and body, and remain infinite. So the way is really stilling the mind, which requires turning your direction inwardly, taking it off that world out there, turning it within, and asking, who and what am I, until the answer comes. And of course there's a lot of auxiliaries that can be used that are conducive to it.

But the only way is eliminating the mind. Actually, to get into this apparent mess we're in now, we've come down in stages. We actually started off as a full infinite God, and we came down, and we're now in the lowest state possible.

But it started by playing a game of limitation. I won't be this infinite. I'll be just a little bit not it.

And then we had to set up a mind to do that. The mind had to set up separateness, a body. And the ego sense of separation has to set up a mechanism of separation.

The mind. And the mind creates the body. The mind is only creative.

We couldn't have these physical bodies unless we had a concept of not only a physical body, but of a chemistry. Everything that goes on in this body is done by us subconsciously. We're now operating on a whole body with all that chemistry and physics and biology.

You know more than our greatest scientists today know consciously. But you know it subconsciously. Now, to undo the body, these things will become conscious someday.

And you can consciously control your heartbeat, heal your body, live without breathing, do things like that. And then a step above that, you let go of that body. Essentially the sense of individuality is being separate from the all.

See, we will never lose that sense of being an individual. The I that you use, you will never ever lose. What happens is that I becomes the all.

Like you say, when you say I, when you say, I am this body, you're saying, I, the infinite being, am this body. And then believe it. But that I, that sense of I, is the infinity.

It's the beingness of you. But you have learnt wrong concepts of saying, I, the infinite being, am this body. And having done it tens of thousands, if not hundreds of thousands of times, it's deeply rooted in us now.

And this is the extreme difficulty of the path. The habit of thinking we are a limited body is so strong, it takes a superhuman effort to undo it. So this world is a dream illusion.

And if we want to awaken out of it, we have to assume this until we see it. And take that attitude toward it that it is a dream illusion.

[Speaker 1] (57:20 - 57:35)

Drop the fear of dying. One thing, and you're free. You'll fly, and you won't die.

[Speaker 4] (57:40 - 57:44)

Just keep doing what we're doing. We're doing it faster and all the time.

[Speaker 1] (57:44 - 57:53)

Do it completely. Not all the time. Do it completely.

You can do it here and now. You can drop the fear of dying if you so will.

[Speaker 9] (57:56 - 57:57)

But keep it simple.

[Speaker 1] (58:01 - 1:01:22)

When you so resolve to, you'll do it. You've got to want freedom more than you want anything else in the world. You've got to make it constant.

What greater separation is there than you from your body? It's helpful. Yes, it's helpful.

It's not as direct as letting the fear of dying to come up from your subconscious into your consciousness and letting it out. It's doing it in smaller steps when you let go. But it's good.

So you're letting go of approval and control. It's also letting go of the fear of dying because the reason why you want approval is so that you'll be safe and won't die. Letting go of control is letting go of wanting everyone wanting to make everyone approve of you so you'll be safe and survive.

So all those things are working on the basic fear of dying but to a lesser, lighter degree which you can handle now. And the reason why you can't handle the others is just only you say you cannot. And I know you can't.

Because all that suppressed fear of dying is trying to push out with tremendous energy and force and you're using that much energy and force to hold it down but you're relegating it to the subconscious so as not to look at it. But if you want to look at it you'll see it and it'll come up into your consciousness and you'll let it go but right now the chances are you'd suppress it. But if you let it go you'd discover it's a tremendously wonderful feeling each time you let go of any amount of the fear of dying it's a wonderful feeling.

And if you keep it going in a matter of a week or two there's no more left. And it's only a feeling. Right now you equate it to death itself that's why you don't allow it up.

But it's only a feeling. It is not death. If anything it's more aliveness allowing the feeling of fear of dying up it's more aliveness than it is dying-ness you will get by experiencing it.

[Speaker 9] (1:01:25 - 1:01:29)

What is it, the memory of all the bodies that died and frightened you?

[Speaker 1] (1:01:29 - 1:01:46)

Yes. It's the number one trauma that we have been through again and again and again and again in the past. So we try to avoid it from happening again by not looking at it.

[Speaker 9] (1:01:48 - 1:01:49)

It doesn't work.

[Speaker 1] (1:01:53 - 1:02:15)

But I tell you, if you allow it up you'll see how easy it is because it's pushing with the greatest of energy to get out. Every suppressed feeling is trying to extend itself. And the fear of dying has got more energy pushing to get out than any other feeling.

[Speaker 9] (1:02:18 - 1:02:20)

You call that the pain?

[Speaker 1] (1:02:23 - 1:02:25)

Yeah, the pain just before death.

[Speaker 9] (1:02:26 - 1:02:27)

Physically.

[Speaker 1] (1:02:27 - 1:02:33)

Because when you die there's no physical pain anymore there's a sense of relief. Right.

[Speaker 9] (1:02:34 - 1:02:37)

But all that fear and all those moments just before that?

[Speaker 1] (1:02:37 - 1:02:57)

Just before, yes. It's all recorded and held onto. And you're trying to prevent it from happening again by not looking at it.

Like an ostrich. We put our heads in the sand.

[Speaker 9] (1:03:08 - 1:03:08)

Right.

[Speaker 1] (1:03:12 - 1:12:04)

They release the fear of dying they don't have to breathe. Not you will breathe if you're released. You can choose or you can choose to breathe but you don't have to when you release the fear of dying.

So be an ostrich. Try it. It doesn't hurt.

It feels wonderful when you're released and you allow the fear of dying up and allow it out. Try it. Do it.

Determine to do it. Resolve to do it. The releasing is a natural process without which

everyone would go crazy.

But what we give you is an open avenue to expedite the releasing and a map on how to go all the way. The releasing is a natural process. At one of the lowest points in my life in New Mexico I was building and selling homes FHA homes for a price around $8,000 where the city prodders who had control of this town of Socorro, New Mexico were selling them for $12,000, $14,000 and they wanted to get rid of this stranger in their midst, me and they sent in a discharged soldier chapter 8 discharged the mental thing and he came in with a gun and in my kitchen he sat on the other side of a table about this width and he dropped a .48 down and he says, I'm going to kill you and I see his finger go like that well slow motion came into being it seemed like a long period and I said, he can't kill me this isn't real even if he does shoot it would slide off my shoulder and I felt good as I saw that finger squeezing that trigger I released I didn't know what I was doing but I released completely I really had no choice except to I didn't have to release and immediately there's a tremendous banging on the front door and he orders me with the gun to answer the door and tell them to go away I go to the door I open it and I wanted to say go away, I'm busy it was my next door neighbor big fella but he pushed me on the shoulder pushed me away went right into the kitchen and said this guy's name was Leslie Les, what the hell are you doing with that gun and he pulls it right out of his hand now all that was caused of course he used to give me migraines in those days trying to figure it out made no sense but my releasing caused that to happen because when we are released we're in our beingness we're not ego, mind-wise trying to control it anymore and in our beingness is where all things are possible where death is impossible but back in my days I could never figure it out I'd always get migraines trying to figure out these unusual things they made no sense how did my next door neighbor know I was in this situation why did he disregard my wanting to tell him to go away push me aside go right into the kitchen he couldn't see this fellow in the kitchen from the front door in the living room but he went right in there he took the gun away from him how did he know all that and to me in those days it was impossible so I couldn't figure it out I'd get a headache over it and drop it but the greatest thing that happened to me in my lifetime was being told I was going to die man's extremity is God's opportunity but the important thing now is to get rid of any suppressed feelings but your taking responsibility does help and does help you release also, take responsibility for causing it somewhere deep down in your subconscious mind back in the early days I used to use that I remember when some kid in Hollywood Boulevard was only going about 25 miles an hour suddenly coming in the opposite direction at a corner made a left turn right in front of me by the time I hit my brakes I hit him as I get out of the car someone said it's his fault it's his fault I said no it isn't, no it isn't they looked at me they thought I was delirious but it was me taking responsibility and when I got away from it I remembered the day before a very silly thought in me I was in Los Angeles with New Jersey a place that expired in another day and I said well now's the time to have an accident before it expires but the originating thoughts used to come up in me by taking responsibility and

allowing me to release that thing so it wouldn't happen again but I added on another thing okay you've done so and so you did this make it worthwhile and I said it is done the kid was shaken up I asked him do you have insurance I don't know I gotta call my mother he called his mother she said yes he gave me the name I went to them they said get three bids I got three bids and the place I go to the place I went to not only fixed up to the one fender that he caused but I was living in New York City at the time and all the other three fenders were bent living in Manhattan in those days it was common I got the other three fenders fixed and I got the whole car painted and I had money left over from the lowest of the three bids I went to not to the one to them but to someone else I took responsibility for causing the accident I could take responsibility for making it worthwhile so I'm adding something on to you you could use the responsibility and make it the way you wish but more value now is releasing the suppressed fear any other questions? we're really into the deep feeling arena

[Speaker 9] (1:12:05 - 1:12:17)

isn't that where you get to that point where you take

[Speaker 1] (1:12:20 - 1:23:26)

when you have no fear of dying like he had he made the decision now is the time to let go of this body straight jacket and he walked out of it in the greatest of glee with a big smile on his face the man who caught him Jim Slavos was a Greek furrier from New York City who couldn't understand it and I went through it with him because Jim saw death whereas Yogananda saw a much liver way moving in with his old friend Guru Yukteswar and that's what he did he joined Yukteswar in a far less confined body a very subtle body and if you're interested Yogananda said he'll be back in about 400 years in another physical body to continue what he was doing here in California recently but I wouldn't wait I'd go free last time I tried to give a general picture of what we are doing here what our goal is and the general way to approach that goal but I don't think I completed the picture I believe the only reason why I should be here is to help that if I can't help there's no reason for my being here I believe every one of us has been with the path quite some time I wouldn't like to be in a position where I'm talking about the subject talking about the subject is an obstacle on the path what should happen here is that each one moves forward and very definitely moves ahead if that doesn't happen I see no reason for my being here because we can all read almost everything I'll say you can read it in books it's down somewhere there's nothing new on the subject of truth it's eternal it always was it always will be the same so the thing that's different or I hope is different is that there is something affected here that something will happen to give us more realization than we had before we came here I believe the general approach to the subject that I have is called Advaita or in English non-duality which can also be translated as oneness and that there's only one singular method of growth that that one method of growth is letting go of our ego now egoity is a sense of separation I am an individual and once I become an

individual I am separate from the whole or the all this sense of egoity is what starts all our trouble or our delusion so we must get back to the place where we again see that we are the only one with a capital O in truth there's no such thing as growing into full realization and that is because we are now we always have been we always will be that infinite being called God or the Self that's one thing we cannot get away from we are that I am then I am that's the changeless part of us we cover that over with a sense of being a separate individual so growth consists only of letting go of our ego and I hope that through these meetings we do that more more so than we have done before we are that infinite being here and now we are blinding ourselves to it by saying I the infinite being am a limited ego I the infinite being am separate from the infinity we must change those concepts let go of them I hope to bring out ways and means of sensing the ego operating in us ways and means that we can use to point out to ourselves when we are being ego motivated and each and every time that we are if we let go of it we are letting go of a bit of ego if we keep this going from here until the end we eventually get to the place where there is no more ego left and where the ego is not there God is there the infinite self is left and it is pure pristine beingness so all we do is remove the cover the cover created by the ego if we lose our sense of egoity in the state we are in now we save ourselves millions of years of growing on the higher planes to be in a higher astral realm or a causal realm or the highest of realms we still need a sense of separation a sense of egoity we need a sense of a higher body and one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home right to the very top even the gods with the small g the angels cannot do what we can do we can go all the way by completely losing the sense of being an ego I try to bring out the very highest of teachings I like to start from the top if we ever expect to know the truth we must start with the truth and reason from there we can't get to the truth from the falsity, the lie the reality of the world as most people see it if we try to grow from this world up to the truth it just won't work because we're starting with the lie and trying to reason from there we must start reasoning with the truth now the truth is the absolute one the changeless that which never changes is true if it changes it wasn't true in the first place, it changed so we define truth as that which never changes so if we reason we should start with the one infinity as being the all and reason from there now as we go on I believe the various methods of seeing our ego will come out and the general method we have used has not been my talking as much as my answering questions and if I answer a question I always try to answer by letting the answer come from within and if I do that it will bring out the ego behind the questioner or sometimes we'll put the question right into the self and very often the answer is put in such a way as to provoke thinking rather than answer the question unfortunately we all know that questions can't really be answered for us that each one must answer the question himself or herself so my method of answering questions very often might seem kind of odd in that it's not direct it's roundabout or it's provoking but the purpose is to make obvious to the one asking the ego motivation or the ego so that he may see it and if he chooses let go of it

[Speaker 3] (1:23:30 - 1:23:37)

talking about the highest teaching something happened at the beginning of our very first meeting

[Speaker 1] (1:23:41 - 1:24:09)

which I believe some of us did not recognize a point there which is really deeply significant I just sat here and waited I guess 10 or 15 minutes before I spoke and although I said nothing everyone was perfectly at ease not only at ease but unusually calm most of the people in the room had their eyes closed were in meditation

[Speaker 3] (1:24:11 - 1:24:19)

that's connected with what we call the silent teachings which are the very highest of teachings

[Speaker 1] (1:24:19 - 1:26:54)

it's something I don't think that's ever been used very much in this country in India the real sadgurus use it with their disciples they get together they meet the disciples sit around the guru and nothing said but the teachings go on and these disciples get full realization now the method that they use I think I have been made aware of when I come in I sit down I just know I have the conviction that thou art that and to the degree that I have this conviction to that degree I help you be in that mood in that state now when we are in that state we should recognize it we should get to know that that is a very high state and we shouldn't try to relate that to our ego world it just doesn't relate to it it's a calmness, it's a peace it's a very delightful state and there's no sense of doing this, having this when we are in that state it's just being this but that is the experiencing that we need to establish more and more until that is full and complete and only and that's what's called full realization another point about our teachings is we like to get all the mystery out of it because it is basically so simple thou art that stop trying to be not that is the basic teaching so since this little incident of silence came about I thought I ought to mention it to you that the power was here we were in it I really didn't want to start talking because of it and that when we are in it we should recognize that that is a state

[Speaker 3] (1:26:55 - 1:27:02)

that is a natural state not the state of talking doing having and so forth

[Speaker 1] (1:27:06 - 1:28:24)

if we can recognize that state for what it is we will get to the place where that remains and then we automatically do have, talk and so forth and we no more associate ourselves with the doing this, having this and so forth but the silent teachings are the

most effective of teachings and this is the teaching that all the gurus give this is one reason why they're they're mostly not embodied because when they are embodied most of us attribute egoity to them because they have a body to us and they eat and they sleep and so forth when they don't have a body we give them more credit that is due them and they try to teach us via the silent method and to the degree that we can accept it to that degree we receive it from them

[Speaker 3] (1:28:24 - 1:28:34)

I think I ought to make a point about loyalty

[Speaker 1] (1:28:39 - 1:31:17)

loyalty is good and loyalty should be understood loyalty is loyalty to the one loyalty to God as we know truth is one and the sages speak of it in different ways but it's all the one truth and there's only one real teacher the outer guru comes only to push us toward the inner guru our inner real self which is the only real teacher any master would want us to listen to any and every other master they see no difference I believe the reason why we're impressed with loyalty is to stop us from so called window shopping trying this, trying that just going from one to another expecting each one to so called pass the wand over us and give us realization and no one can give it to us we have it and only we can take the blinders off ourselves no outer guru can force realization upon us it's only the inner guru who's going to give it to us it's the self with a capital S it's the filling of the whirlpools of thought it's quieting thought when there is no more thoughts that is called realization all thought is motivated by the ego when there's no more ego there's no more thought it's the ego that being separate from the all thinks it needs things when we are the all there's nothing we need if there's a desire there's something we don't have that's the ego

[Speaker 3] (1:31:23 - 1:31:26)

so it's the ego we need to let go of

[Speaker 1] (1:31:33 - 1:31:34)

if we want

[Speaker 3] (1:31:35 - 1:32:01)

to be the infinity that we are we must let go of desire in practice what does that mean?

well when we see there's something we desire first we have to have the wish to let go of that desire we have to have the conviction that

[Speaker 1] (1:32:02 - 1:33:09)

that is not good for us then there's two approaches we try to let go of the desire or we try to become the all and then there's no nothing to be desired by a constant doing of this we will finally attain it I ought to put a little extra in there now it's all correct knowing although it could be all knowing also I think it would be better if we approached it from it's all correct knowing this but it is all knowledge even knowledge in the world as I said with our missions we know more about physics than the greatest physicists today more about chemistry than the greatest chemists

[Speaker 3] (1:33:10 - 1:33:34)

more about biology than the greatest biologists right down the line then if the objective is to be the all then it's also knowing all this or knowing all it isn't a blankness you see you're frightening with blankness no Bob I never do you do well that's the trouble I'm having yeah Bob I have said

[Speaker 1] (1:33:35 - 1:34:00)

ten times twenty times thirty times just the opposite and you still say I'm trying to give you a blankness I'm trying to take away the things you have I always say no Bob it's the opposite I'm trying to give you more I'm trying to give you the infinity the all but you have a conviction and I have nothing to do with it that let's just try to take these things away from you and you hold on to it

[Speaker 3] (1:34:03 - 1:34:22)

that if you go into our missions you're going into a blank that's all right but when you use the word all all means nothing our missions all knowing all is every atom in the universe but when you use the word infinity it means nothing because I don't know what infinity means I'm defining it every atom in the universe

[Speaker 1] (1:34:23 - 1:34:31)

is that enough? you understand every atom as being you

[Speaker 3] (1:34:34 - 1:34:48)

and aware of all things our highest knowingness as I said once if you want to know a cow be a cow how could you better know a cow than to be a cow now this I can understand to know the universe you become every atom in it

[Speaker 1] (1:34:49 - 1:35:05)

first we become every other person every other human being and then we'll see ourselves as every living being including the entire kingdom of life and then we'll see that we are

[Speaker 3] (1:35:05 - 1:35:22)

every last atom in this universe now this I can experience if somebody says I oppose you and I say God opposed me and there's no opposition the opposition disappears and I'm and I'm saying this but that's about as far as I can go

[Speaker 1] (1:35:22 - 1:35:28)

well that's good consider that and so that includes everyone

[Speaker 3] (1:35:33 - 1:35:40)

but you see I say there can't be any opposition because God is all there that is good is all and all is harmony then there's a problem

[Speaker 1] (1:35:40 - 1:35:45)

there is only God and I am it do you have that last sentence in there there is only God

[Speaker 3] (1:35:45 - 1:35:59)

and I am it and any opposition doesn't even exist in oneness there can't be any opposition

[Speaker 1] (1:36:01 - 1:36:17)

if I am the all there is nothing to oppose me I am everything what is there left to oppose but when you say there's only God

[Speaker 3] (1:36:17 - 1:36:36)

I think if you would add I am it to it it might help you a bit but if somebody says that to I am it I think it might sound limited instead of that thing there's only God including me somehow then I am not to limit that in fact if I am it I am it

[Speaker 1] (1:36:37 - 1:36:42)

that's a wrong concept that God includes me

[Speaker 3] (1:36:46 - 1:36:50)

you have helped the top statement is I want that or I am that I am

[Speaker 1] (1:36:55 - 1:37:04)

not that the I am includes me I am that I am this we must get to see

[Speaker 3] (1:37:04 - 1:37:17)

in everything anything that speaks to me I am it

[Speaker 1] (1:37:17 - 1:42:07)

in truth you are it in the illusion there is separation on ways to recognize the ego desire is one way if we desire something anything it's the ego that desires so we must attain to the state of desirelessness and that's called full realization another thing we can use we should try to get to the place where no one and no thing disturbs us if no one and no thing disturbs us that too is full realization the only thing that can be disturbed is the ego so if something disturbs us we should sit with it think on it and try to let go of this bit of ego if there are no desires there are no disturbances so every time we have a reaction to anyone or anything it's an opportunity to grow to let go of the bit of ego there is nothing that happens in life that cannot be used for growth and we must be with this subject all day every day we will never get realization until this is the number one thing in our lives something we never forget during the day no matter what our activity is we can use every act in life to grow by and we must do it if we expect to get full realization and there's no reason why anyone cannot get it in one lifetime as I said last time how long does it take an infinite omniscient omnipotent being to know that he is that I'm tending to offset some of the readings that say we need many many lifetimes on the path in order to attain realization I refute it by saying how long does it take an infinite being to know that he is infinite we are all infinite beings all we need to do is to be what we are and to stop trying to be what we are not it's really simple it's not easy but it's simple all we need to do is to remain as we really are and the state of quietness that we feel is the state of the self the one thing that's most indicative of mastership is

[Speaker 3] (1:42:07 - 1:42:15)

quietude peace serenity there's no better yardstick

[Speaker 1] (1:42:15 - 1:42:22)

than peace and if you want to test yourself you can always test yourself

[Speaker 3] (1:42:22 - 1:42:27)

on your peace in the most adverse situation

[Speaker 1] (1:42:34 - 1:44:23)

just look at yourself in adverse situations and if your peace is there you have attained it and if it isn't try to establish it so we should try to get to a place where no one and no thing can disturb us what I feel like saying is what would you people like? what would you want?

what are your objects your goals what would you like to achieve? I know what Bob would

like to achieve he tells us all the time what we all want is the ultimate happiness we've all been given the way to it but why don't we have it? that's the big question as I see it why aren't we all in this room fully realized beings?

why don't we instantaneously get anything and everything we want? why don't we transcend death? you say I don't find it simple if you find it it's simple see what you're saying is I don't find it really so apparently I'm not working well I know I'm not doing as much time as I should how much time every day do you give to it?

[Speaker 7] (1:44:25 - 1:44:40)

I go in spurts and then I get disturbed because I'm trying to harness my mind are you giving me your answer now?

[Speaker 1] (1:44:42 - 1:46:35)

you just gave it to me it's simple but what you're doing is very complicated and very difficult you want the dream illusion of the world because you spend all your time working at it if you wanted bananas you wouldn't work at eating apples it's as simple as all that when we want something we work for it we work at it don't we? I'm not working hard enough at it well what percent of the time do you give to it? maybe one percent so you're giving 99% of your time to X and 1% to Y you're going to achieve X you give most of your time to it that's what you'll have but you also said we could do it like that right it's simple it's easy it really is easy when you do it you'll see it's the easiest thing you've ever done does that take 99% of your time too?

yes if you put 99% of your time in that direction you'd get it then you'd discover the difficulty would be just as difficult as it is for you now to start searching for what sex you are how much time would it take you to discover that you're a female?

[Speaker 7] (1:46:36 - 1:46:37)

why not that?

[Speaker 1] (1:46:38 - 1:49:14)

how much time would it take you if you just dropped the knowledge and started looking for it? takes no time right? that's how much time it takes to discover your real being doesn't take any time but you gotta look for it you gotta dig for it you gotta do those things that will take you away from the opposite let's take one word and work on it the top state I'll give you a good one the top state is total selflessness how much are we selfless?

if we're at the top we're totally selfless alright now you can take a gradient scale on it selfishness is the bottom and selflessness is at the top where are we on this scale of

selflessness? whom do we live for? what do we live for?

are any of us totally selfless yet? do you wanna have everything just for the mere thought of it? just be totally selfless if you don't believe it you believe the opposite direction is the way and you get caught up in a thing called difficulty you'll be selfless the moment you decide to be selfless I'll give you an easier word the top state is desirelessness have you undone all your desires?

do you work everyday undoing desires? anyone who's desireless can instantaneously materialize anything he wants if you believe that wouldn't you do it?

[Speaker 7] (1:49:16 - 1:49:33)

well if you were desireless then you wouldn't want anything anyway so what do you mean you never know if you could or couldn't do it not necessarily did you ever eat when you weren't hungry?

[Speaker 1] (1:49:36 - 1:50:13)

you ate without desire so that's eating without desire has anyone ever tried to become desireless? has you ever made a point of it keep letting go of desire more and more and more until there is no more that makes for very rapid growth and if you're working on letting go of desire you have to also let go of aversion which is the same thing

[Speaker 4] (1:50:13 - 1:50:15)

attachment and aversion

[Speaker 1] (1:50:15 - 1:51:13)

attachments and aversions you know if you have a desire and attachment you want to hold it in here if you have an aversion you want to hold it out there away from you attachments and aversions are the same thing but the direction is different when you want to have it you pull it into you when you don't want it you want to keep it away from you why don't we work on some of these things like desirelessness you can have anything and everything you want just for the mere thought of it by becoming desireless and you've heard me say that when you're desireless then you can enjoy by far more than you could when you had desire

[Speaker 9] (1:51:13 - 1:51:18)

you don't believe me

[Speaker 1] (1:51:18 - 1:51:39)

you've never tried it or you tried it for a certain amount and then let go of it forgot about

it but these things are simple Francis become desireless and the mere thought of anything you can have it instantaneously

[Speaker 4] (1:51:39 - 1:52:04)

I think we've always been increased in thought projection and things happening be it a parking place or you know, whatever so every time we have to do it set our sights a little higher and bring us into being too

[Speaker 1] (1:52:04 - 1:52:07)

yeah, why don't you stop why don't you go all the way

[Speaker 4] (1:52:11 - 1:52:13)

I don't know there must be a missing link somewhere

[Speaker 1] (1:52:20 - 1:52:29)

you're the master you haven't shown yourself yet you don't think it's so you don't think it can be so

[Speaker 4] (1:52:30 - 1:52:35)

no, I know if all things can be so I mean, I as a man think it I guess

[Speaker 1] (1:52:35 - 1:53:08)

intellectually, theoretically you expect it so if you really bought that you would never let go until you became desireless and then you would instantaneously materialize anything and everything you need why would you do it the hard way the way you do it now why work for a living why a bunch of time clocks why have difficulties in life in a way you do you have to go to work right

[Speaker 4] (1:53:09 - 1:53:15)

yeah, I probably have about the freest situation with a lot of people quite a bit and free almost as free as you

[Speaker 1] (1:53:15 - 1:53:23)

freest is not free no, freedom is really freedom is really not in what you're doing

[Speaker 4] (1:53:23 - 1:53:35)

all of our income is basically one of concepts of what we feel we can have or should be able to be sustained without

[Speaker 1] (1:53:39 - 1:53:44)

yeah, life in most of the universe is lived the way I'm speaking about

[Speaker 4] (1:53:46 - 1:53:48)

robins still go out and scratch for their work

[Speaker 1] (1:53:51 - 1:54:07)

he's like we are only not nearly so bound he's far freer never worries about making a living but he's in a physical realm too he's in the slowest densest realm there is

[Speaker 4] (1:54:08 - 1:54:09)

the hardest one

[Speaker 1] (1:54:09 - 1:54:29)

making a point here of why don't we go all the way and have things happen instantaneously have a constant state of joy with never any sorrow why don't we do this

[Speaker 4] (1:54:32 - 1:54:47)

in my case I've got a family that's I can go so far myself and I can't I'm not gonna go to the point of leaving my family and pursuing this life solitarily on my own

[Speaker 1] (1:54:47 - 1:54:55)

no one ever said you had to in our company did they

[Speaker 4] (1:55:00 - 1:55:02)

if you ask why and I'm sure

[Speaker 1] (1:55:02 - 1:55:10)

so you assume that in order to do it I have to leave my family that's not true you can do it right where you are

[Speaker 4] (1:55:15 - 1:55:16)

well

[Speaker 1] (1:55:20 - 2:01:35)

I'm trying to bring these points out because if you see them the chances are you'll let go of these obstacles that you're setting up for yourself you'll do it someday you're trying to do it you know every actor always trying to get things done more easily better more of it

and so forth but you've got to see you're not wanting it before you let go of your not wanting it this is the point I'm trying to make if we did not not want it it would very quickly be but we're holding on to not wanting it all the time that's why we're not getting it does that make sense we're holding on to the not wanting of it of this perfect way of living by seeing that we are limited and therefore cannot have things instantaneously even a little worm they cut it in half what is it a blow worm cut it in half and it grows the part of the body that you cut away from from it you know we all have to learn how to do that before we gain our immortality we have to learn to be free from this body before we are not compelled to come back in a body through the womb through nine months incubation and then starting off as a totally helpless infant there's a prime example of probably the grossest stupidity in this universe for an infant for an infant who is basically unlimited to be that incapacitated how silly can we get but we do it again and again and again and if you remember back to your first days of life you'll find it extremely uncomfortable oh yeah you can't get up you're totally unfree and we've all done it this lifetime made ourselves totally incapable of doing almost anything except when food put in our mouth we take it now what I'm saying is face these things confront these things and maybe you'll let go of them and go all the way and you'll do it very quickly because you're unlimited right now you're assuming all these limitations you see I guess the thing I'm trying to get into you is the desire to go all the way because our growth is directly proportional to our desire for it if we had a real if we desired to be unlimited as much as we desire to be limited in the world we'd get it very quickly the desire to be in the world is very intense I don't know what I brought out in this group but I've said that if you want to find out how attached you are to this body how would you feel about throwing it in front of a automobile then you'll discover how much you think you are this body but you've got to confront these things you've got to look at them if you hold these things and you don't look at it you'll never see it I'm trying to help you pry loose these bondages and limitations that are so extreme as much as you as much as you've heard the entire way oh my gosh you've heard it a thousand times you persist in being a very limited physical body only because you don't confront this fact that you consider yourself a limited physical body so if I can get you to see this if I can get you to go to work and dig it out when you don't see it it's subconscious dig it out of your subconscious look at it you'll let it go you'll remove the obstacle or the obstacle to going all the way unfortunately most of us use adversity to prod us to move forward you're going to have it soon well maybe it'll be a godsend maybe we'll do it then what you see out there in the world just gets more and more and more so look back with your feet and think the last war life is getting more difficult more tense more miserable

[Speaker 11] (2:01:36 - 2:01:37)

more complicated

[Speaker 1] (2:01:38 - 2:06:38)

the world never had so much as it has now we've got everything in this country and we were never so unhappy, right?

we get less happy as the years go by this will keep on going until we rip ourselves apart I'm taking the world as a unit right now in this process you might be able to use it to force yourself to confront yourself to see that you're trying to hold on to this precious awful body which is the extremist limitation you've ever assumed and I guess that's the reason why we arrange these things that are about to come about I guess it takes a head-on collision to wake us up but when it comes you can use it however what I'm suggesting is do it now and when a collision comes you'll laugh and you'll laugh all the time when you let go of the bondages you can't be unhappy you can only be extremely happy all the time the only thing that causes unhappiness is a limitation so dig out these reasons pull them out of the subconscious and confront that I want to be this body I think I'm this body and this body is great and then when you confront it then you're able to do something about it until then you're on automatic and you can't change the automatic pilot you can use some of the suggestions I mentioned before become desireless work at it until you achieve it you achieve that and you'll discover that you're totally free but again basically the reason why we don't make it is because we hold on to these limitations to these bondages to this body as being me the only difference before and after is when you look through your body after you no more see yourself as one body you'll see yourself as every body every atom and you go a step beyond that you'll see that you're not any body you were never limited that you never moved that you were always omnipresent how can you move that the play of bodies was just an imagination an illusion and after that you move in the world but you don't get caught up in thinking you're a body you know the substance of the world as being just a dream and you'll see the Vietnam War just as much a war as the moving pictures of wars are these stories that they make up they have them on the TV every day they have war stories those war stories on TV are exactly as real as the Vietnam War is real and the Vietnam War will bother you as much as a moving picture of a war would bother you this is the before and after picture I'm trying to give you you'll let your body run its course I'm trying to give you a little bait by saying don't worry you're not going to lose the body anyhow after your realization it'll go exactly as long as you predetermined it to go it'll go through exactly the same things it would have gone through had you not gotten realization what your body's going to go through it will go through anyway so that should never be a deterrent in getting realization when you know that it isn't

[Speaker 4] (2:06:55 - 2:06:55)

right

[Speaker 1] (2:06:55 - 2:07:20)

that's a bondage good and bad you have to see as being equally in the illusion it's a

dream if you do good you have a good dream if you do bad you have a bad dream now you can't have one without the other if there's good there must be bad if there's bad there must be good

[Speaker 4] (2:07:20 - 2:07:24)

I mean if the mind equates that

[Speaker 1] (2:07:25 - 2:07:32)

no one goes with the other it's like attachment and aversion just the other side

[Speaker 9] (2:07:32 - 2:07:32)

of the

[Speaker 1] (2:07:32 - 2:08:09)

coin attachment is holding on to something this way aversion is holding it that way good is part of the dream illusion I like bad is part of the dream illusion I don't like bad but they're both one in the same thing you can't have good without bad all words are necessarily relative one relates to the other if everything was all good all the time there'd be no such

[Speaker 11] (2:08:09 - 2:08:10)

thing as

[Speaker 1] (2:08:10 - 2:08:10)

goodness you couldn't

[Speaker 11] (2:08:10 - 2:08:11)

understand it

[Speaker 1] (2:08:11 - 2:08:13)

you have to have badness to know what goodness

[Speaker 11] (2:08:14 - 2:08:15)

is you gotta have a

[Speaker 1] (2:08:17 - 2:08:32)

bad stake in order to appreciate a good stake if you're born into good stakes and had good stakes all your life you wouldn't know what a good stake is there wouldn't be any

such a thing as a good stake you gotta have bad stakes to know what a good stake

[Speaker 11] (2:08:32 - 2:08:33)

is

[Speaker 4] (2:08:37 - 2:08:41)

but you see

[Speaker 1] (2:08:41 - 2:08:43)

what goodness is now don't you harry

[Speaker 4] (2:08:45 - 2:08:45)

yes

[Speaker 1] (2:08:47 - 2:08:58)

what is this part of you that is this ultimate stake if you're always that you're that right now right what part of you is unlimited

[Speaker 4] (2:08:59 - 2:09:01)

my being right

[Speaker 1] (2:09:01 - 2:09:45)

that's it my being your beingness is the unlimited part of you now the limited part is trying to be some thing all form is necessarily limited trying to be a form a body causes us to be limited bodies so if you're choosing to be don't choose to be a body choose to be all bodies then choose to be every atom and then you're a hairline away from seeing that your real state is only beingness

[Speaker 4] (2:09:48 - 2:09:54)

I know the realization let's say

[Speaker 1] (2:09:54 - 2:09:59)

yeah but why why doesn't everybody become unlimited the mere thinking you can have anything

[Speaker 4] (2:10:00 - 2:10:04)

that seems very contradictory when you say that

[Speaker 9] (2:10:04 - 2:10:05)

why

[Speaker 4] (2:10:05 - 2:10:17)

you're saying being desireless if you are desireless you can have everything but it seems like you're baiting us to get out there to have everything and really you want us to have nothing

[Speaker 1] (2:10:18 - 2:10:22)

no I want you to have the all no I want you to be the all

[Speaker 4] (2:10:22 - 2:10:26)

this thing is it evaporates it's like a mirage

[Speaker 1] (2:10:26 - 2:10:28)

no you're evaporating

[Speaker 4] (2:10:28 - 2:10:35)

you think you're going to have everything but when you achieve this state you have everything and you don't want anything these are your

[Speaker 1] (2:10:35 - 2:10:36)

words not mine

[Speaker 4] (2:10:41 - 2:10:44)

I'm not you become

[Speaker 1] (2:10:44 - 2:10:48)

the all you become every atom as I said before

[Speaker 4] (2:10:48 - 2:11:08)

but it isn't you can't we're right now we're sitting here taking worldly values in other words of having things and equating having everything you know yeah I'm talking about it

[Speaker 1] (2:11:08 - 2:13:56)

you've got one body now you can have an infinite number of bodies I'm talking what you call a worldly thing by becoming more and more and more you become less and less limited and then when you see that you are every atom in the universe then it's just a

tiny step to the ultimate so I'm suggesting you take on more be a millionaire be a billionaire be a trillionaire and go on and on and delimit yourself well it's not what you have it's your attachment or non-attachment to it that determines your happiness people have things and because of attachment they're miserable we were far happier in the twenties as a country than we are today even in the thirties we were happier and you can check this out by the songs that we had in the thirties so it's not whether you have or whether you don't have it's your attachment or non-attachment to what you have or don't have that determines your happiness but it's true I'm trying to bait you into taking me all to take it with ease to take it without struggle to take it if I'm merely thinking of it if you wonder why I don't do it it's because of you people it would be an affront to you if I lived that way in front of your eyes I've had it when I was living alone up in Sedona I've had it and people started coming in and I had to keep letting go of it letting go of it letting go of it until this past year I've let go of the major major part of it I'm just almost as human as anyone else now the way I live got involved in business got involved in everything so it's not to affront you people if you saw me doing things instantaneously you'd resent it when you think you wouldn't it doesn't change it I know you would I've been through it the only people who can accept these things are those who themselves do it those who don't do it resent the other one doing it subconsciously if not consciously can I bait you anymore? but this is true everything I say what do you say?

[Speaker 4] (2:13:57 - 2:13:57)

what do you want us to do?

[Speaker 1] (2:13:58 - 2:13:59)

go all the way

[Speaker 4] (2:14:00 - 2:14:02)

in the world be a millionaire

[Speaker 1] (2:14:02 - 2:14:24)

to full realization no that's the bait part play the game of getting things without money of having anything everything you want take all you want take the best and then move on

[Speaker 4] (2:14:25 - 2:14:38)

relatively speaking from Ohio I you started

[Speaker 1] (2:14:38 - 2:15:30)

you started this process Howard I know you're living far better with much more happiness than when I first met you you've used it but now I'm saying go all the way

you'll still be here you can still do the exact same things you're doing the only difference will be you'll be totally free you'll have a joy and peace that's imperturbable you will have accomplished what you're trying to accomplish to what you're doing now and not accomplishing and the thing is called mainly happiness our subject is basically

[Speaker 5] (2:15:30 - 2:15:30)

you

[Speaker 1] (2:15:30 - 2:16:48)

the object the goal is the ultimate that is obtainable by any one of us and the subject matter pertains to the ways and means of getting there everyone in the universe every living being is seeking the exact same goal unaware of the fact that each and every one of us is doing just that most of us call it happiness those of us who are a little more aware call it the spiritual but yet it's the same thing that everyone is seeking

[Speaker 5] (2:16:55 - 2:16:55)

if

[Speaker 1] (2:16:55 - 2:26:45)

one discovers exactly what is this thing called happiness he discovers that it is nothing but his very own beingness his very own essence and that through forgetfulness or through ignorance of the fact he seeks his own beingness his own essence in external things in the world and never ever get satisfied seeking it in the world the world can never be a place of utopia the world can never ever give us what we want and we go through lifetime after lifetime trying to achieve our goal in the world and in very silly-like fashion refuse to see that we never get satisfaction in the world and intellectually it's very simple because if we were able to get satisfaction every time we got what we wanted we would be satisfied and it would be the last time we wanted that particular thing whether it's as big a thing as food or sex were we able to be satisfied we never would want anymore right and here we go on trying and trying and trying to get satisfaction in the world a chain everything that's attainable in the world fame and fortune reach a terrible disappointment when we get it wouldn't it the field of show business the people who get the greatest fame the highest of fortune they commit suicide if they don't commit suicide they go generally in offbeat directions trying to discover happiness elsewhere other than their fame and fortune and yet we who see them achieve it and not get satisfaction we try to repeat their gross errors even after we're told all about it most of us still look for satisfaction in the world again never finding it so what to do the most recent song of uh the Beatles is entitled let it be let it be number one don't get involved in the world why getting involved in the world is getting involved in the wrong direction is getting involved in the problem it's not the world that

needs straightening out it's the trying to straighten out the world that needs straightening out the world is in the wrong direction and when we discover what it is through the right direction it turns out to be an apparency an imagination in our mind because the only place we can see and cognize the world is in our mind and this is very obvious when you go to sleep when you put your mind to rest where is the world it's gone if you never awaken again there never is a world again for you and yet you go on so the way to understand the real reality the truth of everything is only in one direction and that is in the direction of discovering you by taking your attention off this world and putting it wholly and totally back upon you with the question who and what am I until the answer comes and the answer will come it must come if we are interested enough in getting the answer if our interest is more on chasing after the world looking for our happiness in the world we will never ever discover our inner self our unlimited capability each and every one of us has no limits except those accepted through our concepts of limitation of ourselves if you could drop all your thoughts of limitation right now you would immediately discover that you are unlimited but we persist in holding on to these concepts of limitation we hold on to the concept that we are this extremely limited body and that is about the biggest lie there is in the universe that we are this limited body when one turns his attention back upon himself and keeps it there he discovers that he has no limits that he is infinite that he is perfect omnipresent with all power all we think we're a body that a temperature of 50 degrees could destroy or an inner temperature from 98 to 108 of 10 degrees we falsely believe could destroy us and this is how limited we appear to be to ourselves now and there is nothing we need to discover who and what we are except ourselves you need no books you need no teachers you need nothing but you because you are an infinite being the only necessity is the desire for it and to the degree that we have a desire for it to that degree is the quickness of discovery of our self

[Speaker 8] (2:26:46 - 2:26:47)

our self

[Speaker 1] (2:26:53 - 2:27:33)

now everyone in the world is seeking this and in every act he calls it happiness and when you go into it you discover that this happiness is just we being ourselves it's so so simple why don't you do it you people who have been at it quite some time why don't you do it

[Speaker 8] (2:27:37 - 2:27:38)

should i answer

[Speaker 1] (2:27:38 - 2:30:31)

you don't want it enough of course you want it otherwise you wouldn't waste time

listening to someone like me but far more you want the illusion the material of life this body is nothing but carbohydrates and minerals and yet you identify with it as though it were you how can you discover this infinite being you are when you want to be a tiny batch of chemicals you can't and this is why you're not recognizing you in a matter of minutes second i started for those who were here for the first time and i moved right into those who have been here before but we all fit the same identical pattern we all think we're different and every person is different from every other one we have different directions and ideas and so forth but it isn't true every one of us is almost identically the same an infinite being acting almost totally limited pretending to be when he or she is not now discovering you you discover everything there is because you are that unlimited being that you are seeking you are that total happiness with no sorrow that you are seeking in the world you are the alpha and the omega if you have any questions about this i would be very happy to try to answer them for you if i could

[Speaker 8] (2:30:53 - 2:31:17)

you see a problem with myself a lot i'm trying to acquire some mind but i find out in order to acquire some mind i need a thought to acquire some mind now sometimes i find out by trying to study the thought you know

[Speaker 1] (2:31:25 - 2:31:29)

what a thought is did you ever have a thought

[Speaker 11] (2:31:34 - 2:31:35)

right

[Speaker 1] (2:31:37 - 2:31:55)

there's nothing you know better than thought because you have them all the time but i think what you're asking really is how to acquire the mind and how to use thoughts to acquire some mind

[Speaker 8] (2:32:14 - 2:32:19)

mind is

[Speaker 1] (2:32:19 - 2:36:37)

nothing but all your thoughts together in some total of all your thoughts is called mind the thoughts you don't look at now are the don't are called your unconscious mind the thoughts you do look at are called your conscious it's as simple as all that but the mechanism of mind starts this way originally we were all infinite beings in a passive state of infinity we decided that we would like to change that and be infinite beings in a positive state of knowing that we are infinite and so we had to start limiting ourselves to

discover that we have no limit we are the infinite all in that state there is nothing to experience it's only a state of being being the all and so we created the first instrument of thought after the first desire to be separate not to be the all i am an individual separate from the all in order to do that i have to have such things as concepts of separation and i do that through a thought i am not the all i am not the all is a thought then we use the thought to materialize in what we call the physical world the physical is the aftermath of the thought we think up i am a body then we materialize it so we set up this mechanism of thought in order to imagine ourselves to image ourselves as separate from the all and we continue this process on down from the very top state down to the lowest state possible the state we are in called the physical world and we believe that we are these bodies now this is the lowest one may go we are now on the way up and out of this state most of us will graduate from a dense physical body to a lighter more subtle body to a still lighter still more subtle body before we return to the state of no limitation whatsoever a body necessarily must be limited so we started out with concepts only to imagine ourselves as separate from the all we started with one thought and then there was two and then there was a million and

[Speaker 8] (2:36:37 - 2:36:37)

then there

[Speaker 1] (2:36:37 - 2:37:52)

was hundreds of millions and right now there's probably hundreds of millions of thoughts in our subconscious mind active this moment now this is why the problem seems so difficult we have plagued ourselves with millions of thoughts and we won't even look at them we call them unconscious we operate every cell in our body I think there's billions of them that takes billions of thoughts alone and so by acquiring more and more and more of thoughts we came into a more and more limited state until we got into this present state of greatest limitation did that answer your question? the thing to do now is to reverse it go back home

[Speaker 5] (2:38:00 - 2:38:30)

to reverse it and to stop creating thoughts apparently uh James when he was asking me to stop creating thoughts and to do that I almost realized how he created thoughts otherwise you know you can stop it but if you stop it a moment accidentally you never have awareness it's unconscious

[Speaker 8] (2:38:30 - 2:38:37)

I never heard of anyone stopping it

[Speaker 1] (2:38:37 - 2:38:37)

accidentally

[Speaker 11] (2:38:37 - 2:38:40)

but I

[Speaker 1] (2:38:40 - 2:39:26)

hear very much of the opposite well see the key is in understanding how it began be the all seek the all seek the entirety seek the infinity and the mind is totally gone when you see it seek yourself when you're able to see yourself you can recognize that you are not the thought and you can drop them all it's possible to drop your mind just like that

[Speaker 5] (2:39:28 - 2:39:29)

well

[Speaker 1] (2:39:31 - 2:41:24)

feeling moments of it is not dropping your mind you're momentarily moving away from it you do it every night when you go to sleep you do it beautifully moving away from it but not undoing it there's two ways of undoing thoughts which are the really only two ways of growing one is what I call negative gain which is positive I call it negative because it's a process of eliminating thoughts one by one a process of eliminating ego which is the motivation behind thoughts working to eliminate your thoughts is a very very slow process seeing what you are is a very very fast process discovering you is a process that would last weeks or months if you did only that but we don't do only that we do that for a short while and we feel good and then we try to express it in the world and go in the opposite direction

[Speaker 5] (2:41:26 - 2:43:00)

hmm? back in thoughts anyone why? now this is a point this is again a point that's a bright point I am seeking and then I am seeking and I am seeking and I am and I and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I and I am seeking

[Speaker 11] (2:43:16 - 2:43:17)

and I am seeking and I seeking seeking

[Speaker 1] (2:43:22 - 2:43:33)

that that thinking is just an excuse not so but if I do I will lose something you don't lose you gain

[Speaker 5] (2:43:34 - 2:43:41)

so you lose your self in your own interest sometimes legitimately in the world and then you

[Speaker 1] (2:43:49 - 2:44:25)

All right, if I get interested in the solar system, do I lose my interest in the world? The world is in the solar system, right? If I get interested in the galaxy, am I still interested in the solar system?

I am, because the solar system is in the galaxy. As you take on more, you don't lose what you have, you gain more, right? So why do you tell me you might lose?

[Speaker 5] (2:44:27 - 2:44:43)

Well, the conscious thinking structure is aggrieved, because what is this? I'm feeling something, or some unconscious thought, or something is holding back a pattern, and I'm trying to analyze what it is.

[Speaker 1] (2:44:43 - 2:45:49)

Because you believe this extremely limited way of living is the way to do it. That to be just this body, that's it. This is what I'm saying, this is your belief.

Rather than what I'm suggesting, that you believe that you are infinite, and you falsely consider one the opposite of the other. If I thought I was this body and every other body in this room, I don't move this body, I just gain every other body, right? This is what actually happens.

You identify with all beings. You become every body. Not only the body you formerly identified with, but you will identify with everybody.

[Speaker 5] (2:45:53 - 2:45:56)

You identify through state of consciousness.

[Speaker 1] (2:45:57 - 2:45:59)

Through recognizing that you are.

[Speaker 5] (2:46:00 - 2:46:20)

Which is a different set of functions than when I identify with the body. My body is my attention. And you do seem to disconnect yourself from senses when you come closer to the identity.

That is true. And this is a...

[Speaker 1] (2:46:20 - 2:46:26)

Your narrowest method of perception is through the senses.

[Speaker 11] (2:46:27 - 2:46:27)

Yes.

[Speaker 1] (2:46:28 - 2:47:27)

See, looking through the senses is like looking through a pinhole at the world, at the universe. And you say, all I see is that much, and that's all there is. And someone comes along and says, uh-uh, you're infinite.

Just drop your blinds and don't look through the senses. Look through your omniscience. Discover it by looking at it, by looking at you.

The eye of you. Not the physical sensations. And by putting your attention back on you, on the eye of you, you discover that you have no limitation.

Sometimes.

[Speaker 8] (2:47:29 - 2:47:30)

But you won't do it.

[Speaker 1] (2:47:31 - 2:47:48)

You'll do it for a short while. You'll do it for a few hours. And then the majority of hours you proceed to do all those things which assume the opposite.

Right?

[Speaker 8] (2:47:52 - 2:47:57)

How long does it take you to discover you? No time.

[Speaker 1] (2:48:00 - 2:48:22)

But we are so plagued with thinking that we are these bodies, that we just don't let go of, I am this body, long enough, even for one second, to see what we really are.